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Food and drink for the departed play their part in the rites for the dead, especially the grains of wheat which are now taken to symbolize the resurrection. But in the religious life of the people, Christianity has often had to come to terms with tough survivals among old pagan customs which it more or less disguises, particularly in the picturesque domestic ceremonies which often follow the more orthodox proceedings in Church. This is true not only of the rites which accompany death, but of many other observances also in the course of the year. They may not stand the test of rigid Orthodox belief, and the parish priest, who is perhaps better educated than the members of his flock, may frown upon them, but at least they have a humble part to play in reminding the peasant of the reality of the unseen world and that he is but a pilgrim in this.

Pilgrimage too in the literal sense figures prominently in the religion of the people. The desire to go on pilgrimage is felt by every faithful Orthodox believer. It may be only to the neighbouring monastery or the shrine of a local saint. It may be much further afield, and happy is he who realizes the ideal of every devout pilgrim, and journeys to the Holy Land. But whether the goal be near or far, the pilgrim goes to confess his sins, to say his prayers and to eat, drink and be merry at some place where the unseen world has markedly broken through and made it holy.

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